

*Note on a Copper-plate Grant found in the Record Office of the Cuttack Collectorate.—By BĀBU RANGALĀLA BANERJEA, Deputy Collector, Cuttack.*

(With a plate.)

This document was found by me in an old box in the Record Office whilst engaged in drawing up a report on the condition of the records. The box contained a number of old deeds of grants in the Devanāgarī, Persian, Bengali, Marhaṭṭi and Uriyā characters; these were the remnants of a vast variety of such documents, said to have been filed by the original holders, before the Collector Mr. Kerr in 1810, when the province was settled for the first time. Up to this day applications are filed before the Collector, for a copy, or for the original, of one or other of these documents. Unfortunately no proper register has been kept with reference to these important records, and there is nothing to shew by whom the plates were filed before the Revenue authorities. The deed is inscribed on three oblong plates of copper, each measuring 8"  $\times$  6 $\frac{1}{4}$ ". The first plate has the inscription on one side only; the second, on both sides; and the third on the upper half of the inner side. The three were originally held together by a ring, for which the plates were pierced, the hole being eight-tenths of an inch in diameter. The ring is lost. The writing is in an antique form of the Kuṭila character.

The record commences with some very prurient poetry, describing the personal charms and Arcadian loves of the nymphs of Kaṭaka, the numerousness of its majestic elephants, the shining whiteness of whose tusks overshadowed the bright autumnal moon, and the freshness and coolness of the gelid breezes which stirred the waves of the Mahānadī, and allayed the langour of its love-sick maidens.

After this exordium the record goes on to state that in the glorious city on the banks of the Mahānadī, there lived a king named Janamejaya, and from him came a lord of men called Yajāti, whose fame had spread over the three regions of the universe, and whose prowess had, without any exertion, subdued his enemies. This panegyric is immediately followed by the well-known royal titles of the Gupta dynasty, adding the word "Trikalīṅgādhipati" (त्रिकलिङ्गाधिपति), or, "the lord of the three Kālīṅgas"; the name of Bhava Gupta and that of his successor, literally "the adorer of his feet", Śiva Gupta are then introduced, and after them follows the mandate of the latter to his courtiers, officers and other subjects to this effect, that he,

S'iva Gupta (not Yajāti) gives the village of Chandra in the Bisaya or fiscal division of Maraḍa in the province of Dakṣhiṇa Kośala, to one Gaṅga-pāṇi, the son of Divākara and grandson of Ananta Bhaṭṭa, a Bráhmaṇ of the Bháradvája clan, for so long as the sun, moon and stars would continue to shine in the firmament. The edict then enumerates a number of S'ástric quotations, as usual in such records, cursing the robbers of land given in gift, extolling those who preserve and protect such gifts, and expatiating on the shortness of human life, which is said to be as unstable as a drop of water on the slippery surface of a lotus leaf. The concluding verses are an eulogy on Champati Chhinchāṭa of the minister of war and peace of Yajāti, (not of S'iva Gupta), and then comes the date of the plate and the name of the engraver Mádhava. The date is the 9th of the waxing moon in Jyeshṭha, on the ninth year or Saṅvatsara of the reign of Yajāti.

The discovery and decipherment of this plate, establish two hypothetical points advanced by me in my paper on the Chaudwár plate, namely : 1st, that Orissa, or a part of it, was, during the Gupta rule, called after their mother-country " Kośala," and 2nd, that the Keśaris of Orissa acknowledged the Guptas as the Paramount Power.

In support of the first of these two points, we have in unmistakable terms the names of Dakṣhiṇa Kośalá or South Kośalá followed by that of the fiscal division of Maraḍa, and the name of the village Chandra. The last two names still exist in the district of Kāṭaka : the parganá of Hari-harpur is up to this day called in common parlance Maraḍa Hariharpur, and there still exists in that parganá a village called Chandrá. The latter is written with a final long á, whereas that of the plate is a short one, but the difference is so slight, and such phonetic changes are so very common in Indian names, that it scarcely deserves a comment here. The village is still a Bráhmaṇ village of note.

As to the subordinate position of the Keśaris, the indication in the plate is plain enough. The gift is made in the name of the Guptas with the imperial and dignified designation of *Mahárájádhirāja*, while Yajāti is simply called *Mahárájá*, and his ancestor Janamejaya, a *rájá* only. The S'ástras very distinctly enjoin that it is the sovereign only who has the power of giving land in perpetuity, even Sámantas or tributary kings, when making such gifts, must take the permission of the Paramount Power. The quotations above referred to prove this beyond a question ; these mention the names of Sagara and Ráma, the emperors of India, as the givers of land. This law has much relaxed in the present iron-age, despite the injunctions of the Smritis.

A new link in the royal lineages of Orissa is gained by the reading of this monument, and of another which was found under ground in a place called Puran, in Parganá Sybir. According to the Mádlápánji and the



Vañśávalis, Indra Deva or Chandra Deva reigned in Orissa in 323 or 328, A. D. Two or three years before these dates, Orissa was occupied by the Yavanas, who held it for 146 years, after which Yajáti Keśarí expelled them, and founded the Keśarí or lion dynasty. This prince was said to have reigned 52 years, and he it was who brought back the image of Jagannátha to Puri, and laid the foundation of the temple-city at Bhuvaneśvara. Now, both these records are silent as to the parentage of Yajáti; but here the plates give it in plain terms, stating that Janamejaya was his ancestor, and he (Janamejaya) reigned on the banks of the Mahánadí, *i. e.* in Katak Chaudwár. This is very probable, as the royal family was expelled from Puri by the Yavanas, who are said to have come in ships and landed near the sacred city. The astrologers of Orissa say that Chaudwár was founded by Janamejaya the great-grandson of Arjuna one of the heroes of the Mahábhárata; but this is evidently a confounding of names, for the plates simply say—

“ राजा बभूव भुवि भावितभयमूर्तिः ।  
श्रीमान् सरोजवदनो जनमेजयाख्यः ॥ ”

“ There was a king of gentle mien named Janamejaya the lotus-faced.” It does not describe him to be the extirpator of the Nága race, the son of Parikshita, and the lord paramount of all India reigning in Indraprastha or Delhi. The plates simply call him a rájá, having his chief city on the banks of the Mahánadí.

If these surmises be accepted as correct, we have here then the approximate date as to the time when Chaudwár was founded, namely, the earlier part of the first century of the Christian era, for traditionally Janamejaya was its founder; and he must have been some adventurer from the north-west; the Vañśávalis are silent as to the father of Haṭakeśvar Deva, the sixth prince in ascent from Yajáti, and presumably Janamejaya must have been his progenitor, for in the Puran plate, we find Bhima Deva was also born in the race of Janamejaya, and this prince reigned in 282—319, A. D. The following is his lineage :

A. D.

143—194 Haṭakeśvara Deva : reigned 51 years.

194—237 Birabhuvan or Tribhuvan Deva : reigned 43 years.

237—282 Nirmala Deva : reigned 45 years.

282—319 Bhíma Deva : reigned 37 years.

It is almost superfluous to add here, that *the* Janamejaya of our plates, is not the Janamejaya Keśarí of the Vañśávalis : the latter reigned between the years 754—763 A. D., about 250 years after Yajáti.

Another noticeable fact regarding the endowment mentioned in this deed, is the probability of such grants having been made by the person

under notice, for, according to the palm-leaf records, this prince was celebrated for his piety and his munificence to Bráhmans, for he it was who rescued his native land from the hands of a foreign foe, restored the worship of Jagannátha at Puri, and commenced to build the sacred fane for the worship of Mahádeva in Bhuvaneśvara.

As regards the names of places in this plate: at the commencement of the declaration, the endower says that the village of Chandra, in the fiscal division (*Viśaya*), of Marāḍa, in the country (*Deśa*) of Dakshina Kośala, is given in perpetuity; but with regard to the grantee, the declaration specifies that he was a Madhyadeśiya Bráhmaṇ, who came originally from the village of Śrívalla, and was residing at Silabhanjapati, a village in the country of Oḍra (Orissa). Now the question arises, if the country at the time bore the name of Dakshina Kośala, which included the fiscal division of Marāḍa, and a village called Chandra; what was the site of Oḍra whose name occurs separately, as distinct from Dakshina Kośala? If we recall to mind, however, that the Oḍra of old was not conterminous with the Orissa of modern days, including the three districts of Katak, Puri, and Balasor, the difficulty disappears. Oḍra originally comprised very little, if any, besides the present subdivision of Khurdá. It was the original country of the Oḍ Chásás, and the name Oḍra was subsequently assigned to the whole tract from the Chilká Lake to the Vaitaraní River, and included the names of Kaliṅga, Kośalá, and Tilkala. We have its parallel in Bengal. Different portions of that province at one time bore the names of Puṇḍravardhana, Gaḍa, Barendra, Tamralipta, &c., which all gradually gave place to the single designation of Banga, though the latter was but a small portion of the main country in the delta of the Ganges.

The original country of the Bráhmaṇ who had the endowment from the royal hands of Yajáti Keśarí, calls for a few remarks. Dr. Hunter, speaking of the Bráhmaṇ migrations in Orissa, says: "The local legends and the palm-leaf records alike relate how about 500 A. D. the founder\* of the long-haired or lion line imported ten thousand Bráhmans from Audh and endowed them with lands around Jájpur on the sacred Baitarini river." But the record under notice and the Chaudwár one (which is evidently a very old grant) prove beyond a question, that the North-western Bráhmans must have migrated to Orissa long before Yajáti Keśarí, for the plates give the names of three generations of the grantees, the names of their original and adopted countries and villages, &c. This record shows moreover, that the migration was not restricted to Audh Bráhmans only. In this case, the grantee belonged to Madhyadeśa, which, according to Manu, is the country between the Himálaya and the Vindhyan chain, bound-

\* Yajáti Kesarí.



ed on the east by Prayága (Alláhábád) and on the west by Vinasana (Kurukshetra).\*

The site of Śrívalla or Valla must be searched for in the North-West for identification, while Śilabhanjapati occurs somewhere in Khurdá. Again, the Bráhmaṇs not only formed colonies round Jájpur, but had vil-lāges given them near Kaṭak Chaudwár in Marāḍa Hariharpur, in the subdivision of Khurdá, during the reigns of the founder of the Keśarí dynas-ty and his predecessors. There is every probability, however, of the Keśarís, who originated and sustained the revival of Bráhmaṇism in Orissa, having invited Bráhmaṇs from the North-West, even as their successors the Gaṅgá-vañśís brought them from the South ; these two distinct streams of migra-tion of the Bráhmaṇs are now blended together, unlike the Kányakubja and Vaidika Bráhmaṇs of Bengal, who never intermarry nor eat with each other.

The record is full of orthographical mistakes, but I thought it tedious to note them in detail ; the reader will find them by comparing my reading with corrections with the facsimile of the plate. A few of the cor-rections have been shown in parenthesis.

#### TRANSCRIPT.

ॐ स्वस्ति प्रेमनिरुद्धमुग्धमनसोः स्फारीभवच्चक्षुषेयूनैर्य-  
च विचित्रनिर्भररतक्रीडाक्रमं तन्वतोः । विच्छिन्नेऽपि कृतातिमात्रपुलकै-  
राविर्भवत्सीत्कृतैराश्लेषैर्हृषितक्षमैः स्मररसः कामं मुहुः स्थाप्य-  
ते ॥ यत्राशेषविशेषरूपमहिमा यास्वप्नुरःकान्तिभिर्ज्जातेषां कल-  
हेष्वपि प्रणयिनः कर्षोत्पलैस्ताडिताः । जायन्ते प्रविशङ्कितस्मरशर-  
प्रोत्तापितान्तर्धया(थाः) सान्द्रखेदजलावसेचनवशान्निर्यातरोमाङ्कुरा-  
ः । १ ॥ अत्युत्तुङ्गकरीन्द्रदन्तमुसलैः प्रोद्भासिरोचिस्त्वयैर्द्धा-  
न्तध्वंसननिष्फलीकृतशरचन्द्रोदयैः सर्वदा । यत्रासीदसतो  
जनस्य विशदं मुक्तामयं मण्डनं सङ्केतास्पदमप्यतीव धवलं  
प्रासादशृङ्गाग्रतः । २ ॥ मद्धानदीतुङ्गतरङ्गभङ्गस्फारोत्स(च्छ)  
लच्छीकरवद्भिरारत् । यस्मिन् रतासक्तिमदङ्गनानां श्रमापनो-  
दः क्रियते मरुद्भिः । ३ ॥ तस्मात् श्रीविनीतपुरात् । लोकत्रयप्र-  
थितशुभ्रयशोवितानव्याप्रायुदिकप्रसभनिर्जितवैरिवर्गः ।  
राजा बभूव भुवि भावितभयमूर्तिः श्रीमान् सरोजवदनो ज-  
नमेजयाख्यः । ४ ॥ यः शृङ्गाग्रविदारितद्विपघटः कुम्भस्थ-  
लादुल्लसन्मुक्ताजालविभूषितं प्रतिरणं पृथ्वीवधूरःस्थलं । च-

\* “ हिमाद्रिविन्ध्ययोर्मध्यं यत् प्राग्विनशनादपि ।

प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः ॥”

क्रे चारुतरामराधिपशिरोरत्नाग्रजालामला यथाद्यम्बुजर-  
 णवः समतया तद्रश्मिलक्ष्मीवधूः । ५ ॥ निर्द्धारितारिकरिकुम्भस-  
 मुद्रमुक्तमुक्ताफलप्रकरयुक्तनखाग्रधारः । तस्मादजायतजग-  
 त्तयगीतकीर्तिर्हेलाविनिर्जितरिपुर्द्वैपतिर्यजातिः । ६ ॥ पर-  
 ममाहेश्वरपरमभट्टारकमहाराजाधिराजपरमेश्वर-  
 सोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीमहाभवगुप्तराज-  
 देवपादानुध्यातपरममाहेश्वरपरमभट्टारकमहारा-  
 जाधिराजपरमेश्वरसोमकुलतिलकत्रिकलिङ्गाधिपतिश्रीम-  
 हाशिवगुप्तदेवः कुशली ॥ दक्षिणकोशलाया मरडविषयी-  
 यचान्द्रग्रामे । तद्विषयीयब्राह्मणानां पूज्ययथाकालाध्यासिनः  
 समाहृतसन्निवीतवर्षाद्वितसामवायिकनियुक्तकाधिकारिकदा-  
 ण्डप्राप्तिकपिशुनविधिकार(वेत्रिकाव)रोधजनराणकराजपुत्रराजवल्ल-  
 भादीन् सर्वान् समाज्ञापयति विदितमस्तु भवतां यथाऽस्माभिर-  
 यं ग्रामः सन्निधिः सोपनिधिः सर्वबाधाविवर्जितः सर्वपरि-  
 करादानसहितस्त्रालादितरुसंयुतः सगर्त्तोषरसजलस्थ-  
 लश्चतुःसीमावच्छिन्नः मध्यदेशीयश्रीवल्लग्रामविनिर्गताय  
 ओद्रदेशे श्रीशिलाभञ्जपाटीवास्तव्याय । टङ्कारपूर्वभार-  
 द्वाजगोत्राय । आङ्गिरसवार्हस्पत्यभारद्वाजप्रवराय — —  
 — कौशुमिशखाध्यायिने भट्टपूर्व्वानन्तनप्ति(प्ते) श्रीगङ्गापाणीना  
 म्ने दिवाकरपुत्राय । आज्ञाख्यानेति यजुः पुरस्तात् सलिलधारा-  
 पुरस्सरमाचन्द्रतारकार्कज्योतिः (क्षिति) समकालोपभोगार्थ-  
 म् मातापित्रोरात्मनश्च पुण्यशोऽभिवृद्धये ताम्रशासने-  
 नाकरीकृत्य प्रतिपादितं इत्यवगत्य यथास्मदीयमृणकरभरहिर-  
 ण्यभोगभागादिक(कं) ददद्भिः (भवद्भिः) सुखेन प्रतिवस्तव्यमिति ।  
 भाविभिश्च भूपतिभिर्दत्तिरियमस्मदीयधर्मगौरवादस्मद्-  
 नुरोधात्स्वदत्तिरिवात्र पालनीया । तथा चोक्तं धर्मशास्त्रे व-  
 ऊभिर्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमि-  
 स्तस्य तस्य तदा फलं । माभूदफलशङ्का वः परदत्तेति पार्थिवाः ।  
 स्वदत्तात्फलमानन्त्यं परदत्तानुपालने । आस्फोटयन्ति पित-  
 रो वल्गयन्ति पितामहाः । भूमिदाता कुले जातः स नत्नाता भविष्यति ॥  
 भूमिं यः प्रतिगृह्णाति यस्तु भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माणौ  
 नियतं स्वर्गगामिनौ ॥ तडागानां सहस्राणि वाजपेयशतानि च ।  
 गवां कोटिप्रदाने च भूमिहर्त्ता न शुद्ध्यति ॥ हरते हारयेद्यस्तु मत्तबु-  
 द्विस्तमोदृतः । स बद्धो वारुणैः पार्श्वैस्त्रिर्यग्येनिं स गच्छति ॥ सु-  
 वर्णमेकं गामेकां भूमेरप्यर्द्धमङ्गुलं । हरन्नरकमायाति  
 यावदाभूतसंश्रवं ॥ स्वदत्ताम्परदत्ताम्वा यो हरेत वसुन्धरां ।  
 स विष्ठायां कृमिर्भूत्वा पितृभिः सह पच्यते ॥ आदित्यो वरु-



णो विष्णुर्ब्रह्मा सोमो ऊताशनः । शूलपाणिश्च भगवानभिनन्द-  
 न्ति सूमिदं ॥ सामान्योऽयन्मर्मसेतुर्दृष्टपाणां काले काले पाल-  
 नीयो भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो या-  
 चते रामभद्रः ॥ इति कमलदलाम्बुविन्दुलोलां श्रियम-  
 नुचिन्त्य मनुष्यजीवितं च । सकलमिदमुदाहृतं च बुद्ध्या न हि पु-  
 रुषैः परकीर्तयो विलोप्याः ॥ स्रष्टा यस्तु गुणात्मनस्तूदधेः \* ।  
 येनात्यन्तसुरासुराधिपगुरुः प्रज्ञाभिमानैर्जितो राजारोपितराज्यभा-  
 रमतुलं यस्यावहल्लीलया । यस्यासीन्नयविक्रमद्वयमपि प्रेयान्  
 सखा सर्वदा यः ह्यातो धृतसान्धिविग्रहपदः श्रीक्षिप्त्वेष्टम्पती ॥  
 परममाहेश्वरपरमभट्टारकमहाराजपरमेश्वरसोमकुलति-  
 लकत्रिकलिङ्गाधिपतिश्रीयजातिराजदेवप्रवर्द्धमानविजयराज्ये  
 नवमे सम्वत्सरे (संवत्सरे) ९ ज्येष्ठ शित त्रयोदश्यां १३ (०) उत्कीर्णं  
 विज्ञानी माधवेनेति । ॐ ॐ ।\*

## TRANSLATION.

Om, be it so !

Where wanton pleasure is enjoyed to perfection by young people in the play of love's charming sport, with eyes expanded and minds enamoured and centred in love, although the pleasure was at times disturbed by their embraces, which caused horripilation, inarticulate sounds of lips and exhaustion—

where lovers of exquisite beauty, desiring to pick a quarrel with their loved ones, mention the beauties of Apsaras and thereby excite their jealousy, and are beaten by the maidens with the lotus of their ears, suffer from excessive internal pain occasioned by the arrows of undaunted Cupid,—and have horripilation from the rising of the thick sweat—

where by the shining pestle-like tusks of tall elephants which have made the rising of the moon redundant in dispersing darkness—where the brilliant ornaments of pearl of immoral people and the place of assignation at the top of their house are made exceedingly white—

where the lofty waves of the Mahánadí break each other, and cause bubbles to rise, and the air, carrying the particles of water, refreshes the ladies who have zealously pursued the pastimes of love—

—even there, in that glorious city, there reigned once a king named Janamajaya, whose white canopy of fame had spread over the three worlds, and penetrated the eight quarters—who conquered all his enemies with

\* The last three feet of this stanza are missing.

force, who always meditated on the image of goddess Bhavya, was opulent, and prosperous, and whose face was as beautiful as the lotus.

He adorned in every battle the breast of the lady-like earth with pearls issuing from the foreheads of elephants torn asunder by him with his horn-weapon; the (white) dust raised by elephants in the sky and the stream of light of the adorned earth were as brilliant and beautiful as the jewels on the head of the king of gods, and appeared as the emblems of the glory of the king.

The king Yajāti was his son. His nails were always filled with heaps of pearls, when they were displaced by him from the foreheads of elephants which were like sealed caskets. He was praised by the three worlds, and he easily conquered his enemies.

Mahārājā Śiva Gupta Deva the prosperous, the virtuous, the venerable king, the lord of the three Kaliṅgas, the chief of the lunar race, lord of all lords, the venerable, the ardent follower of Śiva, and successor of Mahābhava Gupta Deva, lord of the three Kaliṅgas, chief of the Lunar race, lord of all lords, prosperous, venerable, an ardent follower of Śiva—prosperes.

It is proclaimed in the village of Chandra to all Bráhmans of the district of Maraḍa in South Kośalá and to all others that have assembled here, namely, those who are worshipful, those who observe prescribed times for their sleep, who are invested with holy threads, who observe the rules of their respective castes, chiefs of corporations, superintendents of employés, yeomen, ambassadors, legislators, guards of female apartments, sons and beloved wives of kings, &c.;—be it known to all of you, that I give, with water in hand, this village with all its treasure-troves, deposits, free from all incumbrances, with all rents, all trees, such as palms and others, saline soil, land and water, bounded in four directions, to Gaṅgapáni, the son of Dívákara and grandson of Ananta Bhaṭṭa, who has removed himself from the village Śrívalla in the Madhya-deśa (the middle country) and now lives in Śílabhanjapati in the country of Odra, who belongs to the well-known Bharadvāja family, and who is a descendant of the threefold clan, Aṅgírasa, Várhaspatya, and Bharadvāja, a reader of the Kauthumi branch of the Vedas, that he may enjoy it as long as the sun, the moon and the stars shine in the firmament, for the augmentation of virtue and extension of fame of my own and of my parents. This is engraved on this copper-plate. You all know this. Live with happiness, pay him as you used to pay me, the debts, the rents, taxes, gold and the royal shares in all usufructs. In compliance with our request and out of respect for us abstain from all violent deeds. Let all future kings preserve this our gift, as they would their own. For it is said in the holy writ: Lands have been given by many kings, such as Sagara and others; to whomsoever the land belongs for the time being to him belongs the fruit of the gift.



Let him not doubt of the fruit, thinking that they were presented by others. The merit is greater in preserving other's gifts than in making one.

The manes of fathers and grandfathers of the donor of lands are proud of him ; they clap their arms and dance with joy, (exclaiming) " Such a son has been born in our family, and he will be the cause of our salvation."

He who receives lands and he who presents them, both are virtuous, and will ever remain in heaven.

The sin of the resumer of grants is not atoned for even by the excavation of a thousand tanks, the celebration of a hundred Vaja-peya sacrifices, and the gift of ten millions of cows. If any man, through intoxication or by mistake, takes or induces another to take with force any land which had been presented by any other person, he takes his birth among beasts and birds, and is tied with the noose of Varuṇa.

Should any man steal a single gold coin or resume land, even a square inch in area, he will dwell in hell until the dissolution of the world.

He who takes by force land which had been given by him or by any other person, becomes a worm in ordure, and rots there with his ancestors.

The sun, the moon, the god of water, the god the creator, the god the preserver, the destroyer and fire, praise the donor of lands.

" This common bridge of virtue ought to be preserved by you evermore" : Rámabhadra repeatedly begs this of you.

It ought to be remembered that prosperity and life are as evanescent as a drop of water on a lotus leaf. And bearing this in mind let none destroy the glorious deeds of others.

S'rí Chhinchati of Champatī, the able statesman who excels the spiritual guides\* of the kings of gods and demons in wisdom and knowledge, who easily bears the unequalled heavy burden of government placed on him by the king, who has both physical strength and knowledge in political science, who is a beloved friend of the king, renowned, and knows when to make war and peace (has assented to this).

This was engraved by the learned Mádhava on the 13th of the bright half of the month of Jyeshṭha in the 9th year of the prosperous reign of Mahárájá Yajāti, king of the three Kaliṅgas.

\* S'rihaspati and S'ukra, the regents of the Planets Jupiter and Venus.